AN

Almanack

For the

Year of CHRIST,

1698.

BEING

The Second after *Bissextile*
Or *Leap-year*.

OXFORD,
Printed at the THEATER.

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THE *JEWISH* Kalendar:

CONTAINING

An Account of their *Feasts* and *Fasts*, whether observ'd at present, or out of use; with their *Sabbaths* and *Proper Lessons*: Beginning at the 28th. of the Moon *Tebeth*, in the Year of the Creation, 5458. and continuing to the 10. of *Sebatt* 5459. inclusively.

To which is Added a Short Account of the *Courts* of *Judicature* among the *Jews*.

With a Chronological Summary of several remarkable things relating to the People of the *Jews*.

TO THE

REVEREND

Dr. *Jonathan Edwards*

The Worthy Principal

OF

JESUS COLLEGE

IN THE

UNIVERS. of OXFORD;

This Discourse

Concerning the COURTS

Of JUDICATURE

Among the JEWS;

As an acknowledgement of His great

And constant Favours,

Is humbly Dedicated by

ISAAC ABENDANA.

A Chronological Summary of ſeveral remarkable Paſſages relating to the Nation of the Jews, *ſince the Creation.*

THE Creation of the World	5458
Noah's Flood	3802
The Confuſion of Languages	3462
The Birth of Abraham	3510
The Birth of Iſaac	3410
The Birth of Jacob	3350
Iſrael went down into Egypt	3220
The Birth of Moſes	3090
Iſrael's coming out of Egypt, and promulgation of the Law by Moſes	3010
Iſrael entred into the Land of Promiſe	2970
David began his Reign	2572
The building of the firſt Temple	2530
The Revolt of the Ten Tribes under Jeroboam	2502
The Ten Tribes were carried away Captive by Salmaneſer	2254
The Deſtruction of the firſt Temple.	2120
The great deliverance under Mordechai and Eſther	2052

The

The building of the ſecond Temple	2050
The New Æra from Alexander the Great	2010
The Reign of the Maccabees	1837
Herod began to Reign	1733
The Chriſtian Æra began	1698
The Deſtruction of the ſecond Temple	1630
The Mishna was Compoſed	1547
The ſupputation of the Kalendar ſettled by Hillel Hannaſy	1355
The Jeruſalem Talmud was compoſed	1210
The Babylonish Talmud was compoſed	1194
Maymonides compoſed his great Work	523
Our Banishment out of France	302
Our Banishment out of Spain	206
Our Banishment out of Portugal	198

The REGAL TABLE since the CONQUEST.

William the Conqueror.	*Octob.* 14.	1066
William Rufus.	*Sept.* 9.	1087
Henry I.	*August* 2.	1100
Stephen	*Decemb.* 2.	1135
Henry II.	*Octob* 25.	1154
Richard I.	*July* 6.	1189
John	*April* 6.	1199
Henry III.	*Octob.* 19.	1216
Edward I.	*Nov.* 16.	1273
Edward II.	*July* 7.	1307
Edward III.	*Jan.* 25.	1326
Richard II.	*June* 21.	1377
Henry IV.	*Sept.* 29.	1399
Henry V.	*March* 20.	1412
Henry VI.	*Aug.* 31.	1422
Edward IV.	*March* 4.	1460
Edward V.	*April* 9.	1483
Richard III.	*June* 22.	1483
Henry VII.	*Aug.* 22.	1485
Henry VIII.	*April* 22.	1509
Edward VI.	*Jan.* 28.	1547
Queen Mary.	*July* 6.	1553
Queen Elizabeth	*Nov.* 17.	1558
James I.	*March* 24.	1602
Charles I.	*March* 27.	1625
Charles II.	*Jan.* 30.	1648
James II.	*Feb.* 6.	1685
K. Will. III. and Q. Mary II.	*Feb.* 13.	1689

TERMS and their Returns.

Hillary-Term begins *Jan.* 23. ends *Febr.* 12.			
Esloyn-days.	Except.	Ret. br.	Appe.
Octab. Hill. Jan. 21.	22	22	24
Quind. Hill. Jan. 28.	29	29	30
Craſt. Purif. Feb. 3.	4	5	6
Octab. Purif. Feb. 10.	11	11	12
Easter-Term begins *May* 11. Ends *June* 6			
Quind. Paſch May 9.	10	10	11
Tres Paſch. May 16	17	17	18
Mens Paſch. May 23	24	24	26
Quin. Paſch. May 30	31	31	*Jun.* 1
Craſt. Aſcen. June 3.	4	4	6
Trinity Term begins *June* 24. ends *July* 13.			
Craſt. Trin. June 20.	21	22	24
Octab. Trin. June 27.	28	28	29
Quind. Trin. July 4.	4	4	6
Tres Trin. July 11.	12	12	13
Mich. Term begins *Oct.* 24. ends *Nov.* 28.			
Tres Mich. Octob. 20.	21	22	23
Mens Mich. Octob. 27	28	29	30
Craſt. Anim. Nov. 3.	4	5	6
Craſt. Mart. Nov. 12.	13	13	15
Octab. Mart. Nov. 18.	19	20	22
Quind. M. Nov. 25.	26	27	28

Note, that the firſt and laſt days of every Term are the firſt and laſt days of Appearance.

Chief Notes of this Year, 1698.

English Acc.			Rom. Acc.	
	8	Golden Num.	8	
	18	Epact	18	
	♋	Dominic. Letter	♋	
March	6	Shrove-Sunday	Febr.	9
April	24	Easter-day	March	30
June	2	Ascension-day	May	8
June	12	Whit Sunday	May	18
May	19	Trinity-Sunday	May	25
Novemb.	27	Advent-Sunday	Nov.	30

Note, *The Gregorian or Roman account (since the Reformation* 110. *years) is always ten days before ours, their eleventh being our first, and our last in every month is their tenth.*

OUR *Jewish Kalendar* is composed and calculated for this present year 5458. Whereof some Months are already past, it having Commenced from *Septemb.* 6. and being made up by four Months of the ensuing year 5459. With this Supputation falls in the 26*th.* year of the 168. *cycle* of the Sun. The 5*th.* year of the 288. *cycle* of the Moon; as also the 5*th.* in the Sabbatical year. This present year consisting of 355. days, is *Annus Communis Perfectus*, containing 12. Moons and 50. Sabbath-days.

JANUARY hath xxxj days.					New Style.
1	a	New-years-day.	8	7	11
2	♋	Oct. Steph. N.M.p.8.	8	5	12
3	c	Octab. John. [morn.	8	3	13
4	d	Oct. Innocene	8	2	14
5	e	Simeon	8	1	15
6	f	Epiphany, Twelfth-day	8	0	16
7	g	Julian	7	5	17
8	a	Lucian	7	59	18
9	♋	1. S. aft. Ep. F.Q.p.9.	7	58	19
10	c	Sun in Aqu. [morn.	7	57	20
11	d	Hyginus	7	55	21
12	e	Arcadius	7	54	22
13	f	Hillary B.	7	52	23
14	g	*Oxf. & Camb. Term beg.*	7	51	24
15	a	Maurice	7	40	25
16	♋	2 S. aft. Ep. F.M. p.7.	7	49	26
17	c	Sulpitius. [morn.	7	48	27
18	d	Prisca	7	47	28
19	e	Wolstan	7	46	29
20	f	Octab. Hill.	7	44	30
21	g	Agnes	7	43	31
22	a	Vincent	7	41	1 *Fe.*
23	♋	3 Sund. aft. Epiph.	7	30	2
24	c	*Term beg.* L.Q.p.3.mor.	7	37	3
25	d	Convers. St. Paul.	7	35	4
26	e	Polycarp.	7	34	5
27	f	Quind. Hil.	7	29	6
28	g	Carolus magnus	7	27	7
29	a	Valerius	7	25	8
30	♋	4.S.aft.Ep. K.Char.Mar.	7	23	9
31	c	N. M. p. 9. at night	7	21	10

28 *Tebeth*. Lef. *Exo*. 6. 2. to 10. A.M. 5458
2 Reform. of the Sanhedr. by expulf of the Sad.
1 N.M. *Sebatt*. *Mof*. expound the law
2 Feaft for the death of *Jannæus*.
3
4
5
S. 6 Leff. *Exod*. 10. to 13. 17.
7
8 The elders in *Joshuas* time died.
9
10
11
12
S. 13 Leff. *Exod*. 13. 17. to 18.
14
15 New year for plant. trees. Daugh-
16 [ters of *Sion* dance in the fields.
17
18
19
S. 20 Leff. *Exod*. 18. to 21.
21
22
23 Faft for the wars betw. *Ifrael* and
24 [*Benjamin*, and idol of *Micha*.
25
26
S. 27 Leff. *Exod*. 21. to 25. 2*d*. Lef. de ficlis
28 Feaft for raifing the fiege of *Jeruf*.
29 P.B. 35 [by the *Maccabees*.

FEBRUARY hath xxviij. days.					New Style.
1	d	Bridget. Fast	7	1	11
2	e	*Purif.* Candlemass-day.	7	12	12
3	f	*Craft. Purif.*	7	10	13
4	g	Agatha.	7	8	14
5	a	Dorothy.	7	6	15
6	♋	5. Sund. aft Epiph.	7	4	16
7	c	F. Q. 22*m*. p.4. aftern.	7	2	17
8	d	Angelus. Sun in Pisces	7	0	18
9	e		6	58	19
10	f	*Scholast.* Octab. Purif.	6	55	20
11	g	Sother.	6	54	21
12	a	*Term ends.*	6	52	22
13	♋	6. Sund. aft. Epiph. [K. W. Inaugurat.	6	50	23
14	c	*Valentine.* F.M. 10. aft.	6	48	24
15	d	Faustin.	6	46	25
16	e	Julian.	6	44	26
17	f	Polychron.	6	42	27
18	g	Simeon.	6	40	28
19	a	Sabina.	6	38	1 *Ma.*
20	♋	Septuagessima.	6	36	2
21	c	69. Martyrs.	6	34	3
22	d	L.Q. 33*m*. p. 11. aftern.	6	32	4
23	e	Serenus. Fast.	6	30	5
24	f	S. Matthias. Ap.	6	28	6
25	g		6	26	7
26	a	Simeon Episc.	6	24	8
27	♋	Sexagessima.	6	22	9
28	c	Oswald B. M.	6	20	10

	30	N. M. *Adar.*
	1	N. M. *Adar.*
	2	
	3	The 2*d* Temple finished by *Ezra.*
S.	4	Lest. *Exod.* 25. to 27. 20.
	5	
	6	*Moses* died.
	7	
	8	
	9	
	10	Fast for the dissent. of the 2. schools
S.	11	Lest. *Exod.* 27. 20. to 30. 11. Second
	12	[Lest. Remember.
	13	Queen *Esther's* Fast. *Nicanor's* day
	14	Purim.
	15	Second day.
	16	The walls of *Jer.* began to be built
	17	
S.	18	Lest. *Exod.* 30. 11. to 35. 2*d.* Lest.
	19	[of the Red Heifer.
	20	
	21	
	22	
	23	
	24	[This moon.
S	25	Lest. *Exod.* 35. to *Lev.* 1. 2*d.* Lest.
	26	The Anniverſ. mourning for the
	2	[daughter of *Jephta.*

MARCH hath xxxj. days.					New Style.
1	d	*David A. B.*	6	18	11
2	e	N. M. 34*m*. p. 7. morn.	6	16	12
3	f	Martin.	6	14	13
4	g	Adrian.	6	12	14
5	a	Festum Ovorum.	6	10	15
6	B	Quinquagesima.	6	8	16
7	c	Perp:tua.	6	6	17
	d	*Shrove Tuesd.* [p.midn.	6	4	18
9	e	Ash-wednesday. F.Q.4*m*.	6	2	19
10	f	*Camb Comm. for Batch.*	6	0	20
11	g	Candidus.	5	58	21
12	a	Gregory.	5	56	22
13	B	Quadragesima.	5	54	23
14	c	Peter M.	5	52	24
15	d	Longinus.	5	50	25
16	e	*Emb.week.* F.M.18*m*.p.	5	48	26
17	f	Patrick. [4.aftn.	5	46	27
18	g	Edward.	5	44	28
19	a	Joseph. Fast	5	42	29
20	B	2. S in Lent. *Ordin.*	5	40	30
21	c	Benedict.	5	38	31
22	d	Aphrodisius.	5	36	1 *Apr.*
23	e	Theodorus B.	5	34	2
24	f	L. Q. 20*m*. p. 5. aftern.	5	32	3
25	g	Anunciat. or Lady-Day.	5	30	4
26	a	Castor.	5	28	5
27	B	3. Sund. in Lent.	5	26	6
28	c	Rupert.	5	24	7
29	d	Fremond.	5	22	8
30	e	Guido.	5	20	9
31	f	N·M. 11*m*. p. 8 aftern.	5	18	10

29 Second week after the Sheaf offer.

	28	Feast for abolish Antio. decr. against the Jews.
	29	First Term for tithing herd & flock
	1	N. M. *Nissan.* Tabern. erected.
	2	[*Aarons* sons died.
S.	3	Lest. *Levit.* 1. to 6.
	4	
	5	
	6	
	7	
	8	
	9	
S.	10	Lest. *Lev.* 6. to 9. Sabbath the great.
	11	[*Miriam* died. *Isr.* pass thro Jord.
	12	Hezekiah fall sick.
	13	Assuerus decr. to destroy the *Jews.*
	14	Leaven remov. First born fast.
	15	Passover. 185 00. *Assyrians* slain.
	16	Sheaf offer. Hez. cleanse the Temp.
S.	17	Sabbath in the feast.
	18	The 4*th.* day in the feast.
	19	The 5*th* day in the feast.
	20	The 6*th.* day in the feast. [red sea.
	21	The 7*th.* day, when *Isr.* passed the
	22	The 8*th.* day. First week aft. Sheaf
	23	[offering
S.	24	Lest. *Lev.* 9. to 12. Daniel saw his
	25	[great vision. Tekupha.
	26	*Joshua* died.
	27	
	28	The walls of *Jericho* fell down.
	29	Second week after the Sheaf offer.

APRIL hath xxx. days.					New Style.
1	g	Theodora.	5	16	11
2	a	Richard.	5	14	12
3	♋	Mid-lent Sunday.	5	12	13
4	c	Ambrose.	5	10	14
5	d	Martinian.	5	8	15
6	e	Sixtus.	5	6	16
7	f	F. Q 8*m*. p. 10. morn.	5	4	17
8	g	Perpetuus.	5	2	18
9	a	Sun in Tauro.	5	0	19
10	♋	5. Sunday in Lent.	4	58	20
11	c	K. Will. Crown'd.	4	5	21
12	d	Julius.	4	54	22
13	e	Isidorus.	4	52	23
14	f	Carpus.	4	50	24
15	g	F. M. 19*m*. p. 6. morn.	4	49	25
16	a	*Oxf. & Cambr. T. ends.*	4	47	26
17	♋	Palm Sunday.	4	45	27
18	c	Eleutherius.	4	43	28
19	d	Alphea.	4	42	29
20	e	Sulpitius.	4	40	30
21	f	*Maundy Thursd.*	4	38	1 *May*
22	g	Good Friday.	4	36	2
23	a	L Q p. 7. morn. Fast.	4	35	3
24	♋	Easter-day.	4	33	4
25	c	Easter Mund. S. Mark	4	32	5
26	d	Easter Tuesday.	4	30	6
27	e	Cletus.	4	29	7
28	f	Vitalis.	4	27	8
29	g	Sybil.	4	25	9
30	a	N. M. 6*m*. p. 2. morn. Fast.	4	24	10

	30	N. M. *Jyar.*
S.	1	N. M. *Jyar.* Leſſ. *Lev.* 12. to 16.
	2	[*Moſ.* numb. the peop. in the wild.
	3	Feaſt for *Ezra's* finish. the Temple
	4	
	5	
	6	3*d.* Week after the Sheaf offering.
	7	Feaſt for finish. the walls of *Jeru*.
S.	8	Leſſ. *Lev.* 16. to 21. [by *Ezra*
	9	
	10	*Ely* died. The ark taken.
	11	
	12	*Alcimus* plagued.
	13	4. Weeks after the Sheaf offering
	14	The ſecond Paſſover.
S.	15	Leſſ *Levit.* 21. to 25.
	16	
	17	Feaſt for the tak. the tower of *Gaza*
	18	33. days after the Sheaf offer Feaſt
	19	
	20	5. Weeks after the Sheaf offering
	21	2*d.* term for tithing herd and flock
S.	22	Leſſ. *Levit.* 25. to *Numb.* 1.
	23	Feaſt for ſurrend. of *Gaza* to *Simon.*
	24	
	25	
	26	
	27	6. Weeks after the Sheaf offering
	28	
S.	29	Leſſ. *Numb.* 1. to 4. 21. *Samuel* the [Prophet died

MAY hath xxxj. days.					New Style.
1	♋	Low-Sun. Phil. & Jac.	4	22	11
2	c	Octab. Pasch.	4	20	12
3	d	Inventio Crucis.	4	19	13
4	e	*Oxf. & Cambr. Ter. beg.*	4	17	14
5	f	Proct chos. in Oxf.	4	16	15
6	g	F. Q. 24*m*. p. 8. aftern.	4	15	16
7	a	Appar. S. Mich.	4	14	17
8	♋	2. Sund. after Easter	4	13	18
9	c	Quind. Pasch.	4	12	19
10	d	Gordiam.	4	10	20
11	e	Sun in Gem *Term beg.*	4	8	21
12	f	Pancras	4	7	22
13	g	Servatius	4	5	23
14	a	F.M. 55*m*. p. 9. aftern.	4	4	24
15	♋	3. Sund. after Easter	4	3	25
16	c	Tres Pasch.	4	2	26
17	d	Trans. Bernard	4	1	27
18	e	Potentius	4	0	28
19	f	Dunstan	3	59	29
20	g	Bernardine	3	58	30
21	a	Alban [p. 4 mor.	3	57	31
22	♋	4. S. aft. East. L. Q. 11*m*.	3	56	1 *Jun.*
23	c	*Westminster Election*	3	55	2
24	d	Adelm.	3	54	3
25	e	Urban	3	53	4
26	f	Dioscorides	3	52	5
27	g	Beda	3	51	6
28	a	Leo	3	51	7
29	♋	Rogat. ☉. N.M. 9. morn.	3	50	8
30	c	[*Restaur. Roy. Fam.*	3	50	9
31	d	Petronel.	3	49	10

1 IN. VI. Tamuz

21 d Petronel. 3 49 10

	1	N. M. *Sivan.* The *Israelites* enter
	2	[the wilderness
	3	
	4	
	5	7. Weeks compleat aft. Sheaf offer.
	6	Pentecost, on this day the law was
S.	7	Second day of Pentecost. [given
	8	
	9	
	10	*Baruch* causeth the vessels taken out
	11	[of the Temple to be restored.
	12	
	13	
S.	14	Lest. *Numb.* 4. 21. to 8.
	15	
	16	
	17	
	18	
	19	
	20	
S.	21	Lest. *Numb.* 8. to 13.
	22	Fast for the intermission of bring-
	23	[ing first fruits.
	24	
	25	Fast for murd. three eminent Doct.
	26	
	27	The *Egyptians* baffled bef. *Alexand.*
S.	28	Lest. *Numb.* 13. to 16.
	29	Spies sent by *Mos.* to view the land
	30	N. M. *Tamuz*
	1	N. M. *Tamuz*

		JUNE hath XXX. days.			New Style.
1	e	Nicomede Fast.	3	49	11
2	f	Ascension Holy Thursd.	3	48	12
3	g	Craft. Ascen.	3	48	13
4	a	Boniface	3	48	14
5	B	6. S.af .East. F.Q. p.7.	3	47	15
6	c	*Term ends.* [morn	3	47	16
7	d		3	47	17
8	e	William A. B.	3	46	18
9	f	*Oxford Term ends.*	3	46	19
10	g	Onuphrius	3	46	20
11	a	S. Barnabas. Fast.	3	46	21
12	B	Whitsunday. Pentecost	3	46	22
13	c	F. M. 40m. p.midnight	3	46	23
14	d	Basil	3	46	24
15	e	*Ember week.*	3	46	25
16	f	Trans. Richard	3	47	26
17	g	Botolph	3	47	27
18	a	Marcelina Fast	3	47	28
19	B	Trinity Sund. *Ordin.*	3	48	29
20	c	Craft. Trin.	3	48	30
21	d	L. Q. 59m. p. 2. morn.	3	48	1 *July*
22	e	*Oxford Term begins.*	3	49	2
23	f	Etheldred Fast	3	49	3
24	g	S. John Baptist.	3	50	4
		Term begins			5
25	a	Trans. Joy	3	50	6
26	B	1. Sunday afrer Trin.	3	51	7
27	c	Oct. Trin. N.M. p.4.	3	52	8
28	d	Leo Fast [attern.	3	52	9
29	e	S. Peter Apostle.	3	54	10
30	f				

2
3 Sun and Moon ſtood ſtill at the
4 [word of *Joshua*
S. 5 Leſſ. *Numb.* 16. to 19. *Ezekiel* ſaw
6 [his firſt viſion
7
8
9
10 The tops of the mountains appear'd
11 [to *Noah*
S. 12 Leſſ. *Numb.* 19. to 25. 10.
13
14
15
16
17 Faſt for the deſtruct. of the Temp.
18
S. 19 Leſſ. *Numb.* 25. 10. to 30. 2.
20
21
22
23
24
25
S. 26 Leſſ. *Numb.* 30. 2. to *Deut.* 1. Tekup.
27
28
29
1 N. M. *Ab.* *Aaron* died. *Ezra* and
2 [his comp. came to *Jer.*

JULY hath xxxj. days.					New Style.
1	g	Theobaldus	3	50	11
2	a	Visitatio Mary	3	57	12
3	✠	2. S. aft. Tr. *Camb. Comm.*	3	59	13
4	c	F. Q. 55*m*. past midn.	4	0	14
5	d	*Cambr. Commenc. Tuesd.*	4	1	15
6	e	Martial	4	3	16
7	f	*Cambr. Term ends*	4	4	17
8	g	*OXFORD ACT*	4	5	18
9	a	Seven Brethren Mar.	4	6	19
10	✠	3. Sund. after Trin.	4	7	20
11	c	Nahor and Felix	4	8	21
12	d	Sun in Leo	4	9	22
13	e	F. M. p. 2. mor. *Ter. ends*	4	10	23
14	f	Bonaventura	4	12	24
15	g	S. Swithin	4	13	25
16	a	Osmund.	4	15	26
17	✠	4. Sunday aft. Trin.	4	16	27
18	c	Arnulph B. M.	4	18	28
19	d	*Dog days begin*	4	19	29
20	e	L. Q. 36*m*. p. 8. morn.	4	21	30
21	f	Daniel	4	23	31
22	g	Mary Magdalene	4	24	1 *Aug.*
23	a	Apolinaris Fast	4	26	2
24	✠	5. Sund. aft. Tr.	4	27	3
25	c	✠ James Apostle.	4	29	4
26	d	Anna	4	30	5
27	e	N. M. 51*m*. p. 1. morn.	4	32	6
28	f	Felix & Faustus	4	33	7
29	g	Samson	4	35	8
30	a	Abdon.	4	36	9
31	✠	6. Sunday after Trin.	4	37	10

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S.	4	Lest. *Deut.* 1. to 3. 23.
	5	
	6	
	7	
	8	
	9	Fast for the destruct. of the Temp.
	10	
S.	11	Lest. *Deut.* 3. 23. to 7. 12.
	12	
	13	
	14	
	15	Wood offering.
	16	
	17	
S.	18	Lest. *Deut.* 7. 12. to 11. 26. The lamp
	19	[of the Tem. exting. in *Ahaz's* tim.
	20	
	21	
	22	
	23	
	24	
S	25	Lest. *Deut.* 11. 26. to 16. 18.
	26	
	27	
	28	
	29	
	30	N. M. *Elul.*
	1	N. M. *Elul.*
S.	2	Lest. *Deut.* 16. 18. to 21. 10.
	3	The 40. days of supplication begins

AUGUST hath xxxj. days.					New Style.
1	c	*Lammas day.*	4	38	11
2	d	Stephen.	4	40	12
3	e	F. Q. 40*m*. p. 5. aftern.	4	42	13
4	f	Dominic.	4	44	14
5	g	Oſwaldus K. M.	4	46	15
6	a	Transfig. Chriſti.	4	48	16
7	♋	7. Sund. aft. Trin.	4	50	17
8	c	Cyriacus M.	4	51	18
9	d	Romane M.	4	53	19
10	e	Gilbert.	4	55	20
11	f	F.M. 25*m*. p. 2. aftern.	4	57	21
12	g	Clara	4	58	22
13	a	Sun in Virgo	5	0	23
14	♍	8. Sund. att. Trin.	5	2	24
15	c	Aſſump. Mary	5	3	25
16	d	Roche	5	5	26
17	e	Mamance	5	7	27
18	f	L.Q. 52*m*. p. midnight	5	9	28
19	g	Magnus B. M.	5	11	29
20	a	Lewis B. C.	5	12	30
21	♍	9. Sund. aft. Trin.	5	14	31
22	c	Zacheus	5	16	1 *Sept.*
23	d	Tim. & Apolin. Faſt	5	18	2
24	e	S. Bartholomew Ap.	5	20	3
25	f	N.M. 52*m*. p. midn.	5	22	4
26	g	Zepherinns	5	24	5
27	a	*Dog days end*	5	26	6
28	♎	10. Sund. aft. Trin.	5	28	7
29	c	Auguſtin B. C.	5	30	8
30	d	John beheaded	5	32	9
31	e	Paulinus	5	34	10

4 The building of *Jerus.* began.
5
6
7 [of the land died by the plag.
8 Those men who raised the evil rep.
S. 9 Lest. *Deut.* 21. 10. to 26.
10
11
12
13
14
15
S. 16 Lest. *Deut.* 26. to 29. 10.
17
18
19
20
21
22
S. 23 Lest. *Deut.* 29. 10. to 32.
24
25 The walls of *Jerus* finish. by *Neh.*
26
27
28
29 3*d.* term for tithing herd and flock
S. 1 N.M. *Tisry. N years day.* A.M. 5459
2 Second day.
3 Fast for the murder of *Gedal.* The
4 [ten penitential days begin
5

SEPTEMBER hath xxx. ays.					New Style.
1	f	Giles Abbot	5	34	11
2	g	F.Q. 36*m*. p.11. morn.	5	38	12
3	a	Gregory	5	40	13
4	♋	11. Sunday aft. Trin.	5	42	14
5	c	Bertine Ab. C.	5	44	15
6	d	Eugenius	5	46	16
7	e	Q. Eilzab. nativity	5	48	17
8	f	*Sturbridge Fair*	5	50	18
9	g	Prothus & Hippolitus	5	52	19
10	a	F. M. 39*m*. p. 1. mor.	5	54	20
11	♋	12. Sund. aft. Tr.	5	56	21
12	c	Sun in libra	5	58	22
13	d	Maurice	6	0	23
14	e	Holy Croſs	6	2	24
15	f	Nicomede	6	4	25
16	g	L. Q. 1*m*. p. 5. aftern.	6	6	26
17	a	Lambert	6	8	27
18	♋	13. Sund after Trin.	6	10	28
19	c	Januarius	6	12	29
20	d	Fauſta Faſt	6	14	30
21	e	S. Matth *Ember week.*	6	16	1 *Oct.*
22	f	Maurice	6	18	2
23	g	Tecla	6	20	3
24	a	N. M. p.2. morn. Faſt	6	22	4
25	♋	14.Sund.aft. Tr. *Ordin.*	6	24	5
26	c	Cyprian	6	26	6
27	d	Auguſtin	6	28	7
28	e	Eupera	6	30	8
29	f	S. Michael Arch.	6	32	9
30	g	Hieronymus Presb.	6	34	10

6
7 [*lomons* Temple
S. 8 Leff. *Deut.* 32.to 33. Dedic. of *So-*
9 This day *Mof.* brought the fectables
10 The day of expiat. when the Sabb.
11 years and *Jubilee* began
12
13
14
S. 15 The feaft of Tabernacles
16 Second day
17 Third day
18 Fourth day
19 Fifth day
20 Sixth day
21 *Hofanna* the Great
S. 22 The day of holy Affembly
23 Mirth of the L. Lef. *Deu.* 33. to *Gen.* 1
24 A great faft appointed by *Ezra*
25
26
27
28
S. 29 Leff. *Gen.* 1. to 6. 9. Sab. in princip.
30 N. M. *Hhefvan* [Tekupha.
1 N. M. *Hhefvan*
2
3
4
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OCTOBER hath xxxj. days.					New Style.
1	a		5	36	11
2	☽	15. S. af. Tr. F.Q. p. 5.	6	38	12
3	c	Candidus [morn	6	40	13
4	d	Francis	6	43	14
5	e	Apollinaris	6	44	15
6	f	Octab. Michaelis.	6	46	16
7	g	Marcus	6	48	17
8	a	Pelagia [midn.	6	50	18
9	☽	16. S. afr. Tr. F. M. p.	6	52	19
10	c	*Oxf. & Cambr. Term beg.*	6	54	20
11	d	Proct. chos. in *Cab.*	6	56	21
12	e	Sun in Scorpio	6	58	22
13	f	Quind. Mich.	7	0	23
14	g	Theophilus	7	2	24
15	a	Wulfran	7	4	25
16	☽	17. S. aft. Tr. F.Q. p. 2.	7	6	26
17	c	Etheldred [morn.	7	8	27
18	d	**St. Luke Evang.**	7	10	28
19	e	Ptolomy	7	12	29
20	f	Tres Mich.	7	14	30
21	g	*Cambr. magna Congreg.*	7	16	31
22	a	Mary Salome	7	18	1 *Nov.*
23	☽	18. S. aft. Tr. N.M. p. 2.	7	20	2
24	c	*Term begins* [aftern.	7	22	3
25	d	Crispin	7	23	4
26	e	Evaristus	7	25	5
27	f	Mens. Mich. Fast	7	27	6
28	g	**St. Simon & Jude**	7	29	7
29	a	Narcisus	7	30	8
30	☽	19. Sund. after Trin.	7	32	9
31	c	F.Q. p. 11. aftern. Fast	7	34	10

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S. 6 Les. *Gen.* 6. 9. to 12.
7 Fast for *Zedek.* eyes being put out
8
9
1
11
12
S. 13 Less. *Gen.* 12. to 18.
1 *Jerob.* proclaims a feast in honour
15 [of the Calfs
16
17 *Noah* entred the ark
18
19
S. 20 Less. *Gen.* 18. to 23.
21
22
23
24
25 Feast for the victory before *Samar.*
26 | was dried after the del.
S. 27 Less *Gen.* 23. to 2:. 19. The earth
28 *Noah* offered sacrifice to God.
29
1 N. M. *Kislev.*
2
3
4
S. 5 Less. *Gen.* 25. 19. to 28. 10.
6 *Herod* died.
7

NOVEMBER hath XXX. days.					New Style.
1	d	All Saints.	7	35	11
2	e	All Souls	7	3	12
3	f	Craſt. Anim.	7	38	13
4	g	Vice-Chan.choſ *Camb*	7	40	14
5	a	Gun=powder Treaſ.	7	41	15
6	♋	20. Sund. after Trin.	7	42	16
7	c	F.M. 59*m*. p.9. aftern.	7	44	17
8	d	Severus	7	45	18
9	e	Theodorus	7	47	19
10	f	Martin B. R.	7	49	20
11	g	Sun in Sagitario	7	50	21
12	a	Craſt. Martin	7	51	22
13	♋	22.Sund. after Trin.	7	52	23
14	c	L.Q. 3*m*.p. 2. aftern.	7	53	24
15	d	Machut B. C.	7	54	25
16	e	S. Edmund	7	55	26
17	f	Hugh	7	56	27
18	g	Gelaſius	7	57	28
19	a	Elizabeth	7	58	29
20	♋	22. Sund. aft. Trin.	8	59	30
21	c	Preſent.	8	0	1 *Dec.*
22	d	N. M. 10*m*.p.2 aftern.	8	1	2
23	e	Clement	8	2	3
24	f	Chriſogon	8	3	4
25	g	Catherine	8	4	5
26	a	Quind. Mart.	8	5	6
27	♋	Advent Sunday	8	6	7
28	c	*Term ends.*	8	7	8
29	d	Saturine Faſt	8	8	9
30	e	St. Andrew Apoſt. [F.Q. paſt 4. morn.	8	10	10

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11
S. 12 Lest. *Gen.* 28. 10. to 32. 3.
13
14
15 *Antiochus* brought an image into
16 [the Temple
17
18 Fast proclaimed by the elders in K.
S. 19 Lest. *Gen.* 32. 3. to 37. [*Jehoia.* time
20 The great assembly by *Ezra* to put
21 [away their strange wives
22
23
24 The foundat. of the 2*d.* temple laid
25 Ded c. of the temp. by the *Maccab.*
S 26 Lest. *Gen.* 37. to 41.
27
28
29 *Jehoia* burn the roll writ. by *Jerem.*
1 N. M. *Tebeth.* [Rogat. days beg.
2
3
S. 4 Lest. *Gen.* 41. to 44. 18.
5
6
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DECEMBER hath xxxj. days.					New Style.
1	f	Longinus	8	10	11
2	g	Candidus	8	11	12
3	a	Lucius	8	11	13
4	☽	2. Sunday in Advent	8	12	14
5	c	Sabba	8	12	15
6	d	Nicholas	8	13	16
7	e	F. Q. 54m. p. 7. morn.	8	13	17
8	f	Concept. V. M.	8	13	18
9	g	Cyprian	8	14	19
10	a	Sun in Capricornio	8	14	20
11	☽	3.S. in Adv. *Shortest d.*	8	14	21
12	c	Paulus	8	14	22
13	d	Lucio	8	14	23
14	e	*Emb. week.* L. Q. p. 5.	8	14	24
15	f	Valerian [morn.	8	13	25
16	g	O Sapientia	8	13	26
17	a	*Oxf. & Camb T. ends* Fast	8	13	27
18	☽	4 Sun. in Adv. *Ordin.*	8	12	28
19	c	Venesia	8	12	29
20	d	Julius M. Fast	8	11	30
21	e	S. Thomas Apost.	8	11	31
22	f	N. M. 37m. p. 9. morn.	8	10	1 *Jan.*
23	g	Victoria	8	9	2
24	a	Adam & Eva Fast	8	8	3
25	☽	Christmass-day.	8	7	4
26	c	S. Stephen.	8	6	5
27	d	S. John Evang.	8	5	6
28	e	Innocents.	8	4	7
29	f	Thom. Becket	8	3	8
30	g	F. Q. p. 4. morn.	8	2	9
31	a	Sylvester	8	1	10

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S. 11 Lesſ. *Gen.* 44. 18 to 47. 28.
12
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16
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S. 18 Lesſ. *Gen.* 47. 28. to *Exod.* 1.
19
20
21
22
23
24
S. 25 Lesſ. *Exod.* 1. to 6. 2.
26
27
28 Reformat. of the *Sanhed.* by expulſ.
29 [of the *Sadducees*
1 N. M. *Sebatt.* *Moſ.* expound the law
2
S. 3 Lesſ. *Exod.* 6. 2.
4 Tekupha.
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S. 10

The Eclipses.

IN this year 1698. there will happen two Solar Eclipses, the one of them happens before the Suns Apogæon, and the other after it; so that there can be no full Moon Eclipse in this year.

The first Solar Eclipse will happen on *March* the 31*st*. about the Sun setting with us, and therefore not to be seen by us. Howbeit it will prove a great eclipse in itself, and happens near to the place wherein the Sun is exalted. The second Solar eclipse will happen on *Septemb.* the 24*th* day, near our four of the clock in the morning, in eleven degrees of the Celestial ballance; this also will be a great eclipse, but invisible to us.

On the 29*th*. of *August* in this year, there happens a famous Conjunction of *Jupiter* and *Mars*, in 22. degrees in the Celestial sign Scorpio, it portends afflictions in the Northern parts of the world; chiefly places near to the sea; and occasions great Naumachies, Shipwracks, with many various misfortunes, &c.

A Short

A Short Account OF THE COURTS OF JUDICATURE Among the JEWS.

OUR Doctors are unanimous that one of the *Six Laws* given to *Adam* immediately upon the fall was to *appoint Judges in all Cities and Corporations*; for they tells us the first was, *Thou shalt worship no creature*; The 2d. *Thou shalt not take the name of God in vain*; the 3d. *Thou shalt not shed the blood of any animal*; the 4th. *Thou shalt not commit Incest nor Adultery*; the 5th. *Thou shalt not steal*; and the last was, *Thou shalt take care justice be administred.* The necessity of administring justice in all Civil Societies, is sufficient to justifie this tradition, for after the fall, man lay under a fatal necessity of transgressing the Laws of his Maker, and breaking all the measures of

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right and equity, so that without the administration of justice there could have been no Government, but all must have lived in Anarchy and confusion: because no Government without Laws, Laws without their sanctions, are in general (what *Anaxerxes* said of *Solon's*) mere cob-webs, no sanction valid except some persons ordered to see just penalty to be executed: so that the very nature of Civil Government supposes Courts of Judicature, where Differences must be composed, Controversies ended, and Delinquents punished. And tho' there is little spoke in Scripture either of the persons invested with the authority of judging, or the manner of judicial process before the Law, yet we may trace some footsteps of both even before *Moses*. The 38. of *Gen. ver.* 24. is full in this point, for *Judah* sentences *Thamar* his daughter in law to be burned, upon information she had played the Harlot. She had transgressed the *4th. Precept*, and upon that *Judah* puts the *6th.* in execution. And *Gen.* 9. *ver.* 6. 'tis said, *whoso sheddeth mans blood, by man his blood shall be shed*, where it's agreed on that by *Man* we are to understand the publick Magistrate. And whereas its said *Gen.* 19. *ver.* 1. That *Lot sate in the gate of Sodom*, the Cabbala adds that *the Sodomites had made him Judge that day*; and

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in the Beresith Rabba we have it, *that day the Sodomites had made Lot the Prince of the Judges*; subjoining, that *there were in Sodom five principal Judges*. Without question justice was administred all along till our fathers went down into *Egypt*; and whilst in *Egypt*, tho' they were lyable to be punished by the *Egyptian* Magistrates; yet we read that they had elders among them. But after our Nation was miraculously deliver'd from the *Egyptian* slavery under the conduct of *Moses*, as God gave them *Laws*, *Statutes* and *Judgements*, more full than formerly, so Courts of Judicature were particularly set up among all our Tribes. It's true, at first *Moses* sustained the whole burden, he alone decided all controversies, whether relating to matters sacred or civil; as is evident from *Exod.* 18. *ver.* 14. and following: *Jethro* his Father in law askt him, why *sittest t ou thy self alone, and all the people stand by thee from morning unto even*; how *Moses* imployed his time appears from his own answer: *The people come to me to enquire of God, when they have a matter*, (that is of controversy) *they come unto me, and I judge betwe n one and another, and do make them know the statutes of God, and his Laws*: Jethro looks upon the administration of justice as too great a work for one man, and therefore he advises him to

 appoint

appoint others, reserving to himself matters of the greatest moment, ver. 18. *This thing is too heavy for thee, thou art not able to perform it thy self alone*; ver. 19. *Hearken to my counsel, and God shall be with thee, be thou for the people to Godward, that thou mayest bring the causes unto God*, ver. 20. *Thou shalt teach them ordinances and Laws, and shalt shew them the way wherein they must walk, and the work they must do.* Where we understand *Moses* was principally to interceed with God for the people, offer up their vows and prayers: and again bring them laws and ordinances from God, according to which they must square their actions: and further, he must reserve all cases of the greatest difficulty and consequence to himself. For the rest (ver. 21. he) *must provide* out of *all the people such as fear God*, men of *truth, hating covetousness, and make them rulers of thousands and rulers of hundreds; rulers of fifties, and rulers of tens. These shall judge the people at all seasons, every great matter they shall bring to thee, but every small matter they shall judge. Moses* then as Prince or supreme Magistrate appointed others, but reserved a power of determining; 1st. *In all religious matters, such as relate to God and his worship*, Exod. 18. ver. 26. 2. *Where equity was to be used, that is, when the rigour of the Law was to be*

mitigated

mitigated by a candid interpretation. 3. *All capital crimes.* 4. *All appeals.* 5. *Blasphemy.* 6. *Breach of the Sabbath.* 7. *Who were unclean, and so prohibited eating the Passover.* 8. *The power of punishing those, who joined themselves to Baal phegor.* 9. *Translating the the right of inheritance, as in the case of the daughters of* Zelophead. *Moses* thus reserving to himself the special cases of the greatest moment, appointed inferiour judges out of the wisest, most able, and most eminent for courage, integrity, and of generous temper, who were to determine controversies of less consequence, as appears from the forecited place of Scripture. It's not certain how many *Moses* appointed at first upon *Jethro's* advice and request, but probably they were seventy, for it's said *Numb.* 33 *ver.* 9. *That in Elim were twelve fountains of water, and threescore and ten palm trees, and they pitched there.* The *Jerusalem* Targum and other of our Doctors, understand by the twelve springs of water, our twelve Tribes, and by the seventy palm-trees the seventy elders, Judges of the *Sanhedrin* that great council set up by *Moses.* But to pass by these conjectures, what puts the matter out of dispute, is the account we have of the great council mentioned *Numbers* 11. which consisted of seventy; For it is said expressly, *Numb.* 11. 16. that

God said unto *Moses gather unto me seventy men of the Elders of Israel, whom thou knowest to be the Elders of the people and officers over them, and bring them into the Tabernacle of the congregation, that they may stand there with thee.* These seventy were Elders and Officers, and Judges before, and therefore God says, *ver.* 17. *I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thy self alone.* Thus we find the number of the Elders who made the great Council, was seventy: tho' *Moses* was added as Prince, which was partly to assist and direct them; partly to avoid the inconveniences of having the number of the Judges even. The same was observed in lesser Assemblies, for as the great *Sanhedrin* consisted of seventy one, so the less of twenty three, and the least Court of three Judges. These premised about the administration of Justice in general, and of the Courts appointed by *Moses* in particular, I shall treat more distinctly of the great *Sanhedrin* of seventy one, and the less of twenty three Judges, and lastly of the small Court, which consisted of three Judges.

Of

Of the great Sanhedrin.

This Court by way of eminence was called the *great Consistory*, the *supreme Senate*, and *the house of Judgement*, and that because it far excelled the rest in the *number of its Judges*, the *place they sate in*, and *its power and authority*: our Doctors call it *Sankedrin* from the Greek *Synedrion*.

The number of the Judges of this *supreme Senate were seventy*, besides the Prince, who succeeded *Moses*, for it's evident from *Numb.* 11. That *Moses* chose seventy, to which number he was added, therefore after his death, they always chose one chief Judge in his room, not reckoning him among the seventy. Besides the Prince, this great Court had a President, who was the Prince's Vicegerent, and was commonly called *the Father of the Judgement-hall*. This President or Father, upon the Prince's death was ordinarily chosen Prince; for all promotions in our Courts, were usually made according to seniority and gradually. The seventy at first are supposed to be chosen by *Moses*, six out of every Tribe, and therefore some reckon seventy two; but this seeming difference of seventy two and seventy, is thus reconciled in our Cabbala: There were in all seventy two, but two were cast out by a ticket,

ticket, as *Eldad* and *Medad*. The method of the Election was as follows, There were seventy two little scrolls of paper put into an Urn or Box, upon seventy of these scrolls was written an Elder, on the other two Chelec, that is outed, seperated or disjointed: Each of the Elders took a scroll out of the Box, and those who took out a scroll upon which Elder was written, he was counted among the Judges; but those, who took out the scroll upon which Chelec was written, they were rejected: It's supposed *Eldad* and *Medad* brought out the scrolls Chelec, and therefore they remained in the Camp, and went not into the Tabernacle or great Council; tho' the spirit of God rested on them, *Numb.* 11. 26. This great *Sanhedrin* had two Notaries, one penn'd what was alledg'd against the Criminal or Criminals, the other what was offer'd in their defence. As to their qualifications, no Collegue in the great *Sanhedrin* was to want an eye, much less be blind, or have any natural imperfection: he was to be no Bastard, Slave, Libertine, or prophane person, but such as was descended of ingenuous parents whether Priests, Levites, or other Israelites: so that all of a Tribe in general were not elected by lot; but only Men of Wisdom, Valour, Prudence, and Noble Parentage. Kings were not elected

into

into these Councils yet they sate and judg'd in extraordinary cases: The High Priest might be elected if qualified with learning. The respect shewn to the Prince was very great, and when he entred the Council, all rose up and stood till he gave them leave to sit down by some sign. Their authority appears from the divine institution, for it's said *God took of the spirit of Moses and put it upon them before they were qualified*, Numb. 11. ver. 17. Their honour appears from the title of Gods being given them in Scripture, so *Solomon* is said to sit in the place of God, that is, of judicature. When any dy'd, the next took his place, and one was chosen out of the *little Sanhedrin* which sate at *the gate of the Court of the Temple*, which was as a Nursery to the *great Sanhedrin*, to compleat the number of seventy one. Then to fill the little *Sanhedrin* which sate at the *gate of the Court of the Temple*, one was chosen out of the other little *Sanhedrin* which sate at the *gate of the mount of the Temple*. That Court was supply'd by other Judges chosen out of the *Consistories of twenty three*, which belonged to other Cities, & these *Consistories* were fill'd out of the candidates which sate upon the three Classes or Benches, of which more hereafter; and these candidates were chosen out of the whole Nation; for Men of learning, courage and piety were se-

lected out of all Tribes, Provinces, and Cities, who by degrees, from candidates were promoted to be the Prince of the great *Council* or *Sanhedrim*. This was the regular way, but in times of war or upon some other extraordinary accident it was interrupted.

This great Court was eminent for the place where it sate, which was *the Court of the Temple*, whereas other Courts sate only in the gates of the court, or in the gates of Cities or larger Corporations, which consisted at least of a hundred and twenty families. The Council house was called the *paved Chamber*, and by the Greeks *the pavement*. The Seat or Bench where they sate was made in form of a half circle, the Prince sitting in the midst, whose seat was higher than the rest that he might see them. The other sate round below him, yet so that the President or *Father of the Judgement hall* sate next the Prince on the right hand.

Next, the power or authority of the Court far excelled that of the rest. This power was either judicial or deliberative. Judicial, either common with other courts, tho' lodged here in a higher measure, and executed in a different manner. Or proper, this consisting in receiving appeals, or in determining such points as could be tryed in no other Courts, and that either because

of their dignity or difficulty, these following especially. 1*st*. It was their office to punish an Elder guilty of contumacy. *Deut.* 17. 12. 2*d*. The Judge of inferiour courts who had pronounced contrary to Law. 3*d*. An entire Tribe or its greater part, or judge the case of any Tribe as such. 4. A City or its major part in case of Apostacy. 5. A false Propher. 6. A wife suspected of adultery, who was to be examined by the bitter waters, *Numb*.5. 12. 7. Priests, when by birth or infirmity of body, render'd unfit for their office. 8. In case a dead body found, the murderer not discover'd, *Deut.* 21. 2. to determine the distance of the neighbouring Cities. 9. The High priest when accused of any crime, or when a new one elected. 10. The charges for sacrifices and other sacred rites. 11. Calculation of time, new moons, intercalations, sabbatical years and jubileries Prescribing rules of discipline to the High Priest.

These principally concern'd the judicial power of the great *Sanhedrin*; the deliberative was called so, because their decisions were not directed by any particular *Laws* or *Rights*, but were left to their own arbitration, such was *making war*, *building or enlarging the City or the Court of the Temple*, *making less Courts in cities and villages*, *and making Laws according as the present state*

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and circumſtances of the Nation required.

The ſecond Court of Judicature conſiſted of twenty three Judges, ſuch courts were in all cities and corporations where were an hundred and twenty families. As thoſe were appointed by the great *Sanhedrin*, which always ſate at *Jeruſalem*, ſo their juriſdiction was controuled by it, yet excepting appeals and the peculiar caſes mentioned before, they were Judges in all capital caſes; there were two of theſe Conſiſtories in *Jeruſalem*: the one at the *gate of the Court before the Temple*, the other at *the gate of the mountain of the Temple*, but in other Cities and Corporations there was but *One* of theſe Conſiſtorie.

There was a third court which conſiſted but of three Elders or Judges, theſe were erected in ſuch Cities or Corporations which had leſs than 120. *Families* These had no power in life and death, but only pecuniary controverſies, whipping, and ſuch like.

Thus we have diſtinguished the three Courts or Conſiſtories, with relation to their *Number*, *Place*, and *Power*. There are other obſervables, for beſides the Judges who ſate in a ſemicircle, their candidates ſate in other benches made in form of a ſemicircle. That of the *Sanhedrin* had two ranks of candidates, that of twenty three had three.

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These were the *Talmidi Hachamim*, the Scholars or Students who were to qualifie themselves for the office of a Judge. For when any Judge died or was removed, the senior of the first bench was elected Judge, then the first of the second bench was made the junior of the first, and likewise the senior of the third class or bench was made junior of the second; so rising by degrees as there happened to be a vacancy, a young hopeful Student was made choice of to fill the juniors seat of the third class.

As to the time when the Courts sate: Our Nation never held any Courts either on the Sabbath or Holydays. The great *Sanhedrin* sate from morning till half hour after eight, that's half hour after two according to the *English* account. The other less Councils seldom sate after six, that's twelve as we reckon in *England*; tho' upon urgent business they sate till night. Before the Babylonish captivity the great *Sanhedrin* sate any day in the week except the Sabbath and Holydays, but after, only on *Munday* and *Thursday*.

As for the punishments; There were *four capital punishments* used in our Nation. *Stoning to death, burning, strangling, and beheading*: The different kinds of Criminals who were by our Law stoned to death, were these eighteen following, 1*st*. *He who lay*

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with his mother. 2. *With his mother in law.* 3. *Who lay with his sons wife.* 4. *With a Virgin betrothed.* 5. *He, who was guilty of Sodomy.* 6. *Of Bestiality.* 7. *A woman guilty of bestiality.* 8. *A blasphemer.* 9. *They that worshipped the stars.* 10. *That sacrificed their sons to Moloch.* 11. *That consulted Ob (a familiar spirit.)* 12. *Who consulted Jideon (a familiar spirit.)* 13. *Who seduced another to idolatry.* 14. *Who forced another to sacrifice to Idols.* 15. *Wizards or witches.* 16. *Prophaners of the Sabbath.* 17. *Who should curse father or mother.* 18. *A rebellious undutiful son.* They were burned that follow, 1*st*. *The Priest's daughter caught in adultery.* 2. *He who should lay with his own daughter.* 3. *With his daughter's daughter.* 4. *His son's daughter.* 5. *His wife's daughter.* 6. *His wife's son's daughter.* 7. *His wife's mother.* 8. *His wife's Grandmother.* 9. *The mother of his wife's father.* Two were beheaded, 1*st*. *He, that was guilty of homicide.* 2. *He, who as a Magistrate forced any to commit Idolatry.* Six were strangled, 1*st*. *He, who should lay with another mans wife.* 2. *He, who should smite his father or mother.* 3. *Who should steal an Hebrew.* 4. *An Elder, who should disobey the Government.* 5. *A false prophet.* 6. *An Astrologer, who pretended to prophesy from the aspects of the Planets.* It appears, that stoning was reputed the greatest and most severe punishment; Burning

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the next, then Beheading, the easiest, Strangling. Our Doctors have a rule that when the Scripture speaks only in general terms, that such an offender shall be put to death, without specifying the sort of death; That that death must be interpreted of Strangling. Thus Exod. 21. ver. 29. *If an ox were wont to push, and the owner informed of it, and hath not kept him in, and the ox kill a man or woman, that owner shall be put to death*; In this and such like instances, because the death is not specified, it's the opinion of our Doctors, that such an one was to be strangled; They assign a reason for this rule, which is this, Strangling is the most easie sort of death or capital punishment, and therefore when the Law is not express and particular in the kind of death, it's reasonable to put the most favourable construction upon the words: But it must be confessed this rule does not always hold.

The manner of inflicting these capital punishments has in it something peculiar, and observable. The manner of *Stoning* was as follows: They led the offender out of the gates of the City, that is *Jerusalem*, and set him upon an eminence two cubits high, his hands bound behind his back, then one of the witnesses threw a stone with violence at him, aiming about the loins;

if that killed not the offender, then both the witnesses heaved up a stone as heavy as two men, which the second witness cast at him; if that killed him not, then all the people threw stones at him, as *Deut.* 17. 7. *The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people*; and it's the observation of *R. Akiba* upon the place just now quoted, that such offenders as were to be stoned were kept till one of the feasts. The party they executed when quite dead was afterwards for the greater ignominy hung upon a tree till towards sun set, then he and the tree both buried.

As for *Burning* it was twofold, some were burnt by faggots, this was called only *the burning of the body*, the other by pouring scalding hot lead in at their mouths, which running into the bowels killed them, the body as to appearance remaining whole, this therefore they called the *burning of the soul*: this last was more cruel, which was made use of in punishing more grievous sort of criminals. As for *Strangling*; the Malefactor was set up in dung to the loins having a towel cast about his neck; this towel was pull'd by two executioners one on one side, the other on the other, till the Delinquent was quite dead. Besides these capital punishments whose cognizance belonged

longed to the great and less *Sanhedrin*, There were crimes of a less size; which are commonly reduced to these four. 1*st*. *Imprisonment*. 2. *Restitution in general*. 3. *Restitution in the same kind, or like for like*. 4. *Scourging*. Under *Imprisonment* were contained the prison strictly so called, and also *Stocks, Pillory, Chains, Fetters, and the like*, which were much of the same nature with those in use among us in these days.

2. *Restitution* was commanded when goods were unjustly got, or wrongfully detained, as also in the cases of trespass, As in Exod. 22. ver. 1. *If a man steal a sheep or an ox and kill it or sell it, he shall restore five oxen for one ox, and four sheep for one sheep*, and v. 9. *for all manner of trespass he shall pay double*. This *Restitution* may be made either *when the very same thing is restored, or an equivalent*, or lastly, *according to the utmost abilities of the offender*. It's observable, *that if the ox or sheep stolen were found alive with the thief, he restored but double*, Exod. 22. ver. 4. But if *either sold or killed*, then as before, *five for an ox, fourfold for a sheep*. In case the thief was not able to make restitution he was to be sold, to make what restitution could possibly be made.

3. The third was of the same kind, *an eye for an eye, foot for foot*, Deut. 19. ver. 21. this either according to the literal sense of the

Law, when he who cut off another man's hand, was punished with the loss of one of his own; or *secondly* by an *equivalent* when the price of the member was paid, or some proportionable mulct.

4. The last was *Scourging*, which was either with *small rods*, or with *thongs*, this punishment was commanded, *Deut.* 25. v. 2, 3. where the very number of stripes are limited, which the Judge must not exceed, for it is said, ver. 3. *forty stripes he may give him, and not exceed, lest if he should exceed and beat him above these, with many stripes; then thy brother shall seem vile unto thee.*

The manner of *Scourging* was as follows. The criminal had both hands tyed to a post which was a cubit and an half high, then his cloaths were pulled or rent off down to the thigh; then the Judges being present took care that the proportionable number of stripes were inflicted, as *Deut.* 25. *ver.* 2. during the whipping the senior Judge read Deut. 28. ver. 58, 59. *If thou wilt not keep and do all the words of the Law, then shall the Lord make thy plagues wonderful*; the second Judge numbered the stripes, the third observed that the executioner did his duty. When the executioner had performed his office, the senior Judge concluded all with Psal. 78. ver. 38. *yet he being merciful forgave them their iniquity.* In some cases, when

when the offence was more notorious, to proportion the punishment according to the crime, they tyed plummets of lead, or sharp thorns to the end of the whip or thongs, such are called in Scripture *Scorpions*, 1 *Kings* 12. *vers.* 14. Where *Rehoboam* threatned his subjects, that whereas *his father had chastised them only with whips, he would chastise them with Scorpions.*

Thus I have given a brief account of the ordinary Courts of Judicature settled in our Nation, their Judges and power; causes criminal and punishments; I shall add a word or two about other officers hitherto not mentioned; which were used in all capital Judgements.

In our Courts of Judicature there were always five sorts of persons concern'd, 1*st.* *Judges* 2. *Officers.* 3. *Lawyers* or *Advocates.* 4 *Notaries.* and 5. *Witnesses.* Of the *First* and *Fourth* sort I have already treated; I shall add a word of the rest. The *Second* sort were of the nature of *Sheriffs* in *England*: It was their business to put the Judges sentence in execution; so that for that end they carried staves, whips, and other such instruments along with them when they went to the Courts. The *Lawyer* or *Advocate* stood on the right hand of the party cited into the Court, whether he pleaded for or against him; and upon that account

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in Scripture to *stand on the right hand*, is taken for to plead the cause, or to accuse; thus Psal. 119. ver. 31. *The Lord shall stand on the right hand of the poor*, that is, will plead their cause. And Zach. 3. ver. 1. *Satan stood at the right hand of Joshua*, that is to accuse, or plead against him. In the next place I shall speak of the evidence in capital cases. After they were call'd into the Courts, and appear'd, the Elders gave them a charge, that they should give in nothing upon *conjecture* or *hear say*, tho' they heard it from a man of credit and integrity: They urged the difference between being a witness in *criminal matters*, and *causes* merely *pecuniary*. If his evidence proved false in *pecuniary causes*, his sin might be atton'd for, but in *capital causes* it could not. After this the witnesses were asked these five questions, What *year*, what *day* of the *month*, what *day* of the *week*, what *hour*, and lastly what *place* the crime was committed in. If one contradicted another, neither of their evidence was looked upon as valid; yet suppose one said such an action was committed the second day of the month, the other said it was done on the third, their evidence might pass as valid; for in this case it might be presumed the one understood the intercalation of a day, whereas the other knew nothing of it, or at least took no notice of it,

it: but if one said the fault was done on the *third*, the other on the *first* day, their evidence was reputed invalid.

In *capital causes* the Courts of our Nation were very cautious and wary when they condemned any man, and therefore the *Prince* or *President* when he asked the opinion of his *Brethren* the *Elders* or *Judges*, he began with those who were for freeing the person accused, after that he demanded the voices of those, who were for condemning him: If there was but one voice more for absolving than condemning the criminal, he was pardoned: But none was condemned except there were at least two voices more for condemning than for absolving him. If the criminal was absolved, he was never cited to appear again; but tho' condemn'd, if he could have any new evidence which seem'd to make for him, he might have a *rehearing*; and besides any one might be heard who offered any thing in his defence, but none except men of a settled reputation were allowed to come in as evidence against him.

By these and other instances it appears, our Nation was very unwilling to shed blood. If any bare false witness, he was to suffer according to the crime objected and sworn. In *capital crimes* he was to suffer a capital *punishment*: Tho' our Doctors are

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of opinion, that the false witness was not executed except the person against whom he swore was condemned by the Judges. The intention of the criminal was particularly consider'd by our Judges, for if any criminal designed to kill a beast, but by chance killed a man: Or if he designed to kill a *stranger*, but killed an *Israelite*; or an *Apostate*, but killed one of the *Faithful*, his intention in these, and such like cases saved him. If any killed another by accident, he was to flee for it.

Thus I have with all possible brevity given an account of the persons concerned in the Courts of Judicature: I have spoke of what was peculiar in *Burning*, *Stoneing*, *Strangling* and *Beheading*; I shall add a word or two concerning those ceremonies which were common to all the *capital punishments*, 1*st*. The Judges were to use great deliberation, especially in *capital matters*; in this they imitated our great *Legislator Moses*, who in matters of moment in a solemn manner bespake the patience of the people in these words; *Stay, I will hear what the Lord will say*. 2dly. The person accused was placed on some high place where he might be seen. Hence, *set Naboth on high*, 1 King. 21. ver. 9. 3. When the Judges pronounced sentence, they and the witnesses put their hands on the condemned person's head, and said *thy*

blood

blood be upon thine own head. 4. The place of execution was without the gates of the City, whither the *Malefactors* were carried by two Executioners. 5. When the *Malefactor* was led out, a Cryer went before publishing what death he was to suffer, what his crime was, who were evidence, where and when he committed the fault. 6. He was exhorted to confess his fault, that he might have *his portion in the world to come.* 7. They mixed frankincense in a glass of wine. Lastly, the instrument by which he suffer'd was buried, whether it was the Tree on which he was hanged, or the Stone, Sword or Napkin by which he was killed.

From this short account any one will be able to form a just idea of our *ordinary Courts* of *Judicature*; before I conclude I shall add a word or two of those *extraordinary Courts*, whose sentence was looked upon as valid in our Nation, these were five, 1st. *The Kings Tribunal.* 2. *A Court kept by one Judge, who was appointed by the Sanhedrin.* 3. *The Zealots had power to punish notorious offenders without any formal process.* 4. *The Courts or Sessions held by entire Tribes or the major part of them, as also of Fraternities and Sects.* 5. *And lastly the Priests had a power of determining who were legal lepers, who not.* As to the King's power, tho' in the *Misna* and other places we read that the King

King can neither pass sentence upon any one, nor have sentence passed upon him by any one; yet that opinion was taken up in the Reigns of the *Asmonean* Princes, who had sleighted and contemned the *Sanhedrin*, for our ancient Kings had power to sentence to death any one who spake disrespectfully of him; or disobey'd his commands when just and lawful; an instance of this we meet with, 2. *Sam.* 16. *ver.* 9. in *Shimei* the son of *Gera*, who cursed *David*, and our learned Countryman *Maimonides* in his *More Nevochim* Part the 3*d.* Chap 40. Gives us an other instance where the King had power of life and death; which was when there were violent presumptions, that one was guilty of homicide, yet the *Sanhedrin* proceeding according to the strictest letter of the Law, and having not sufficient evidence against the criminal must absolve him; in this case the King could sentence such an one to death. Questionless the *Judicial power* of our Kings differed according to the different state of our Nation, for our Countryman *Josephus* tel s us, that when *Hyrcanus* son of *Alexander* was made High Priest by *Julius Cæsar*, besides the ordinary power, he invested him with the power of determining all controversies about our *Discipline.* Yet tho' our Kings in these cases had power of life and death, or of impri-

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ſoning ſuch criminals, yet he would not confiſcate the goods of his ſubjects without being guilty of rapine. In extraordinary caſes alſo the determination was referred to the King, as 1 Kings 3. 16. *Solomon determined the matter between the two women who contended about the child*; therefore our Doctors tell us, that when the King aſcended his *Throne* or *Tribunal* which had ſix ſteps, the common Cryer pronounced *as many* cautions to the King with relation to the determination. When he mounted the firſt ſtep, the Cryer ſaid *do not pervert Judgement*; At the ſecond, *reſpect not perſons*; At the third, *Accept of no bribes*; At the fourth, *Plant no Grove*; At the fifth, *Erect no ſtatue*; At the ſixth, *Do not offer any ox or ſheep to the Lord which has any blemiſh*. And when the King was ſet upon his throne, he cryed, *conſider before whom thou ſitteſt*; ſuppoſe the King had any legal imperfection, he appointed a *Vice-gerent*, 2 Kings 15. 5. Its ſaid *King Azariah was ſmitten with a leproſie*, and ſo *was confined to his houſe, and Jotham his ſon was ſet over the Palace, and judged the people of the land.*

The *ſecond* extraordinary Court was when one man ſate, being appointed by the *Sanhedrin*, and being of a known integrity, and of a ſettled reputation, he could only judge in *pecuniary* cauſes by ſetting a fine upon

the delinquent; but he could not order any to be whipt, much less pass sentence in capital crimes.

As to the *Zealots* when they see any one notoriously transgress the law, or heard him blaspheme without any other ceremony, they fell upon him, and killed him upon the spot.

The *Consistories* or *Assemblies of Tribes*, or the major part of them, as also of *Fraternities* and *peculiar Sects*, as the *Essens*, determined matters which related to their own bodies, and whatsoever was concluded in these *Sessions*, was looked upon as valid, only as it tended to the Peace and good of the Government, and so approved on for the present; but had not the force of decisions made by the *Ordinary Courts* of *Judicature*.

The *last* extraordinary power of judging was that of the Priests; who were to take cognizance of the *Lepers*, their Cloaths, Household-goods, cleanness or uncleanness: this power did not belong to the Priests as they bare such and such offices, or to any particular man by name, but without any distinction to any, who met the *Leper* or whom the *Leper* should make choice of. Tho' others could distinguish who laboured under the Leprosie, who not; yet none but the Priest could with authority pronounce him unclean; and therefore suppose the

Priest

Priest could not distinguish well in the point himself, he must get some experienced knowing man, and according as that experienced man declared the person suspected to be clean or unclean; the Priest was to pronounce him clean or unclean, and consequently to confine him to his house, or suffer him to go abroad.

This is what I thought most observable in relation to the *Extraordinary Courts* of *Judicature*, whose sentence was lookt on as valid by our Nation. I shall in the next place give a brief account of *Excommunication* as practised in our Courts, which I reserved for this place, because it had in it something uncommon and extraordinary. Our Nation grounded their practise in this point, (as well as in inflicting other punishments) upon the Divine authority; for when *Korah*, *Dathan*, and *Abiram*, rebelled against our *Law giver Moses*, and his brother *Aaron*, *and seduced the greatest part of the congregation*, Numb. 16. ver. 20. *God spake unto Moses and unto Aaron saying*, v. 21. *separate your selves from among the congregation, that I may consume them in a moment.* But *Moses* and *Aaron* fell on their faces and interceded with God for the Congregation, and their prayers were heard, but they must depart from among these proud *Rebels*, or perish in the common ruine; so ver. 27.

They left Korah, Dathan and Abiram, and these when separated from the Congregation, were swallowed up alive. In like manner when *Achan's* sin was discovered, Josh. 7. ver. 24. *Joshua and all Israel with him took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them into the valley of Achor.* Whence it's evident, that before they inflicted punishment upon *Achan*, he was separated from the Congregation. Upon these and such like authorities our Nation solemnly Excommunicated several offenders, and the powers of Excommunication belonged to several Courts, but principally to the great *Sanhedrin* of *seventy one*. That the practise of our Nation in this point may be set in it's just light, I shall assign 1*st*. *The Crimes*, for which any of our Nation was to be *Excommunicated*. 2*dly*. *The Ceremonies* used in *Excommunication*, after that I shall speak of the *degrees*, *nature*, and *consequents* of *Excommunication*, as practised in our *Country*.

Our *Doctors* commonly reckon twenty four *Criminals*, against whom *Excommunication* was pronounced, as 1*st*. *Against him, who should defame or reflect upon a wise man or Doctor, tho' dead.* 2. *Who should reproach a publick*

publick Officer of any of our Courts. 3. Who should call a Free-man a Slave or Vassal. 4. Who summon'd to the Courts, did not appear at the time prefixt. 5. Who should condemn any one precept of the Tribes or the Law. 6. Who did not stand to the determination or sentence of the Sanhedrin, was Excommunicated till such times as he submitted. 7. Who kept any thing whereby he might endammage his neighbour; as for instance, a biting dog, broken ladder or style, was to be Excommunicated till he repaired the present, and took care to prevent all further dammage. 8. Who sold his ground to an Heathen, except he took care that no dammage should upon that account befall his neighbour. 9. Who should appear as evidence against one of our Nation in the Courts of other Nations; and so the person accused should be forced to pay any fine or mulct contrary to the customes of our Nation, such an one was Excommunicated till he refunded the fine imposed on the other. 10. He who killed the Sacrifices, but set not apart what was due to the Priests, was Excommunicated till he took care the Priests were satisfied for the wrong done them. 11. Who should neglect to observe a Holyday when in Captivity, tho' such a day was not observed in the place where he sojourned. 12. Who should work on the Eve of the Passover. 13. Who pronounced the name of God with marks of contempt, or with

an oath. 14. *Or should give others an occasion of taking God's name in vain, or using it without a profound respect.* 15. *Who should persuade the common people to eat the Sacrifice in a place which was not sacred.* 16. *Who should compute the years and months, otherwise than the Law commanded.* 17. *Who should make the blind to stumble and fall.* 18. *Who should hinder the people from observing any one precept of the Law.* 19. *Who should offer or bring to be offered as a Sacrifice what had been torn by beasts.* 20. *The Sacrificer, who had not tryed his knife before a wise man.* 21. *The Scholar who carryed himself rudely and obstinately towards his Master.* 22. *An Elder of a lost reputation.* 23. *Who should Excommunicate another without just cause.* 24. *He, who should lay with his wife after he had divorced her.* These are the principal Crimes for which any one was Excommunicated. In the next place I shall shew, who were invested with the power of Excommunicateing.

This power was chiefly lodged in the forementioned Courts of Judicature, for the *Private men* in some cases might Excommunicate, and were obliged to do so under pain of being Excommunicated themselves, as when they heard any one use the name of *God* without a just respect; yet this power was especially to be exercised by the *Priests*, and

and the *Sanhedrim*. There were some persons eminent for *Learning*, *Authority*, or *Descent*, who were either not at all lyable to this censure, or at least, we are told, that great caution was to be used in passing this censure upon them, and sentence was to be pronounced by the *Great Sanhedrin*. Such were the *Prince*, and the *Father* of the *Great Sanhedrin*, as also the more eminent *Elders*, *Lawyers*, and *Doctors*, nor was it usual to *Excommunicate* the *Candidates*, or forbid them priviledge of sitting in the *Courts*, but upon very mature deliberation: He who was *Excommunicated* for abusing an *Elder*, *Doctor* or *Lawyer*, was only prohibited their company; but he who was *Excommunicated* for any other of the forementioned crimes, was prohibited the company of all mankind, except his own family, and even that too in some cases, as will appear by and by. These may satisfie you what are the crimes, and who the persons, for which, and against whom *Excommunication* was pronounced. I shall in the next place give the *Form* and *Ceremonies* used at the pronouncing of this censure.

When any was convicted of the crimes forementioned, then the sentence was pronounced thus, *Let N. B. be Excommunicated.* For tho' the person was present, yet the custom was to pronounce and sentence not

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in the *Second*, but *Third* person. Not, *Be thou Excommunicated*, but *let N. B. be Excommunicated*, and if the persons name was not known, the form run thus; *Let that man be Excommunicated.* Sometimes the ceremony was performed with great solemnity, as with Trumpets: for we read that *Ezra*, *Zerubbabel*, and *Joshua* the son of *Jozedech* the High Priest, called together all the Congregation into the Temple of the Lord, then came in *three hundred* Priests and *three hundred* inferiour Candidates, who had *three hundred* books of the Law, and *three hundred* Trumpets in their hands; these blew the Trumpets, the *Levites* singing in the mean time, then they Excommunicated the *Chuthean* by the mysterious name of our God, by the *Decalogue* and the *Supreme Court* of *Heaven*. Hence all their goods became unholy, and it was equally unlawful to eat flesh with them, as to eat hogs flesh. This form differ'd according as the persons Excommunicated were of a *private* or *publick* capacity, as the censure was against a single man, or a whole Tribe or a whole City.

There were two *species* or rather *degrees* of Excommunication, the *less* and the *greater*. The less Excommunication declared such a *Person*, such a *Tribe*, or such a *City*, to be deprived of the company of *such men*, *such*

such a City, Province, or the *whole Nation*, according to the nature of the crime, and the quality of the person. And after sentence was pronounced, none of those from whose society he was excluded, durst come within four cubits of him, except his *wife* and *children*; by this as a publick mark of infamy he was distinguished from all the *faithful*, till he repented and so was publickly restored; by this means he was excluded from all feasts, nor could he eat or drink with any *Neighbour*, nor make up *One* of the *Ten*, which according to the custom of our Nation was reputed a great disgrace.

And in some cases it was not lawful for him who met the person Excommunicated to salute him: it depended upon the pleasure of the Court, and the nature of the crime to limit or extend the bounds of Excommunication; for he, who was prohibited the society of *some Persons or Cities*, that is, who was Excommunicate in respect of such *Persons or Cities*, might live in other Cities without any molestation, and the inhabitants of those Cities might freely converse with him; so that the same person by some was accounted *Excommunicate*, by others not, according to the quality of the person *pronouncing*, and the nature of the sentence *pronounced*; Thus we read

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in the *Babyloniſh Gemara*, He, who was *Excommunicate* with relation to the *Maſter*, was reputed ſuch alſo with relation to the *Scholar*; but not the contrary, for tho' the *Scholar* might not converſe with him, the *Maſter* might; and ſo he who was declared *Excommunicate with reſpect* to his own City, was declared ſuch *with reſpect* to all others. But the contrary did not always hold: and he who was excommunicate with *relation* to the *Prince*, was looked upon as ſuch *with relation* to the *whole Church* or the *Jewiſh Nation*; but the contrary was not always true. So that *Excommunication* was either in part, or with relation to all in general; he who lay under the former, as we read in the *Gemara* of *Jeruſalem*, tho' he ſuffered not all the inconveniencies of the latter, yet this cuſtom prevailed, that all men ſhould shun his company, that by this means he might be ashamed of himſelf, and ſo repent, and be received again into the Congregation; for the main deſign of *Excommunication* was to bring the *Delinquent* to a juſt ſenſe of his fault; and to teach others to avoid the crime for which he lay *excommunicate*. If the perſon Excommunicated continued obſtinate and refractory, and perſiſted in his crimes, and denyed the authority of the Court, for thirty days, or a month after ſentence was firſt pronounced againſt him,

him, nay, if he made not his *reconciliation*, and very solemnly desired *absolution*, and so to be reconciled with the society, from whose conversation he was secluded, by vertue of the censure, then the *Niddui* or the *less species* of *excommunication* was again pronounced against him, which continued for thirty days more, and if within that time he did not recant, beg pardon, and submit to the censure and power of the Court, after that month was expired, the greater *excommunication* or *Cherem* was thundered out against him, and this sort of excommunication could be pronounced by none but by some of the court or some deputed by them. Tho' it was in the power of private persons to pronounce the *Niddui* or *less Excommunication*. The sentence of the *greater excommunication* was full of curses, it imported commonly thus much, *Let N.B. be damn'd: Let him be Anathema and cursed: Let all the curses and imprecations fall upon him: Let the penalty of perjury fall upon him; and so let him remain excommunicate, and be deprived of the conversation of all the faithful, and let the Niddui under which he lies at present be changed into Cherem or the greater excommunication.* And who lays under this censure is not only depriv'd of the priviledge of coming within four cubits of any one, or to wash, eat or drink with those *with relation* to whom he

stood

ſtood *excommunicate*, but he was prohibited all manner of converſation with all mankind, only ſome were allowed to carry him a ſmall quantity of victuals, ſo much as was abſolutely neceſſary to keep him among the living. Our Nation did obſerve this *Diſcipline* ſo very rigidly, that if any was ſo bold as to keep company with the perſon thus *excommunicate* before his *abſolution*, it was uſual to punish him by pronnuncing the ſentence of Excommunication againſt him, which was pronounced againſt the *former*, and ſo he lay under all the inconveniences of the *former excommunicate*. The goods of him, who lay under the cenſure of the *greater excommunication* were confiſcated for ſacred uſes, and if any died *excommunicate*, none were ſuffered to weep for him; and as a mark of ignominy an heap of ſtones were thrown upon his grave, or a great ſtone with the ſentence of the Court which excommunicated him writ upon it: ſo that the *faithful* did not only avoid the company of all excommunicate perſons whilſt alive, but their very memory ſtunk after death. It's obſervable that he who lay under the *greater excommunication* was penn'd up in a little hut, and there was fed by ſuch as the Courts gave orders to feed him; It is likewiſe obſervable that both Sexes were lyable to *excommunication*, that is, both man and woman.

As

As I hinted before the design of *Excommunicateing*, was to bring the criminal to a right sense of his crime, and so work a fatal reformation in him, and therefore upon evident marks of repentance his *excommunication* was taken off by *absolution*; and as the form of *excommunication* differed, according as the nature of the crime and quality of the person, who pronounced it were different; so the form of *absolution* differed according as it was pronounced by a *single person*, by a *Society*, *Court* or *Prince*. The form was worded commonly to this sense when the person excommunicate was *present*: *Thou art absolved, and thy crime is remitted*: But when *absent* it run to this effect, *N. is absolved and his fault remitted.* The power of *absolving* was not without its exceptions and restrictions, for without some tokens of sorrow for the fault committed none could absolve: but assoon as there were evident marks of repentance, any one who *excommunicated* another might *absolve* him: Hence we read in the *Babylonish Gemara* the absolution was not valid till the person *excommunicate* quitted his former course of living, and was touched with sensible accents of sorrow for his faults, and its the doctrine of the *Talmud*, that whosoever can *excommunicate*, can *absolve*. It was not necessary that *thirty days* should

 elapse

elapse after *excommunication* before *absolution*; for, except in crimes of a more hainous nature, *absolution* might be pronounced immediately after *excommunication*, when it appear'd manifestly that the person excommunicate repented of the fact committed: hence a famous Doctor of our Nation *R. Samuel* has it: *The same blast of the horn tyeth and looseth*, that is, *excommunication and absolution may be pronounced at the same instant*. And *Maimonides* says, they *excommunicate* and *absolve* in the same moment, assoon as the guilty person is returned to himself; but if he persisted in his fault, for his contumacy (as for more grievous sins) *absolution* was deferr'd till the *thirtieth* day. It was farther required that if the delinquent was *present* when *excommunicated*, he might be *present* also at his *absolution*; but if *absent* when *excommunicated*, he might be *absolved* either *present* or *absent*. If any was *excommunicated* by the *Sanhedrin* or other Courts, he might be absolved by those Courts, or by one *Judge* deputed by these Courts, to take cognizance of his sorrow and repentance; for so our Countryman *Maimonides* answers the question, What number was required to absolve from the *Niddui* and *Cherem*, that *minor* and *major excommunication*? The answer is, the Court of *three* or *one Judge* appointed publickly for that purpose. He, who

who was excommunicated for defamation, could not be absolved till he had asked the injured persons pardon.

These are what I thought most material as to the manner of *absolution*; it must be confessed both the forms of *excommunication* and *absolution* were different according to the different times, places and crimes. Some when excommunicated by the *minor excommunication* might frequent *one* place not *another*, might go to *Bethlehem* not *Jerusalem*; might go into some streets of *Jerusalem* not others; into *some Courts* of the *Temple* not into *others*: some must when they enter *such a city* go in at *such a gate*, and go out at *such another*. Some by *absolution* were enjoined a sort of penance, and that either *Sacramental* or *Civil*. *Sacramental* penance consisted in *vows*, *expiations* and *offerings* to the *Supreme Deity*, whereby the delinquent made full demonstration of his inward compunction or sorrow. The *Civil* or *Penal* penance was enjoined likewise to have a full proof of the person's sincerity and submission, for by paying his mulct he gave full testimony of his submission to the authority of him or them, who were to absolve him.

By all which it appears, that *excommunication* tended altogether to the bettering of mens lives, the institution shew'd such de-

linquents were unfit for humane ſociety; the form of *excommunication* actually when pronounced by lawful authority deprived the criminal of the ſociety of converſation, as well as the profit of commerce; and the ready reſtitution by *abſolution* shew'd there was no more deſign'd than that the ſinner should forbear his wicked courſes, and commence fit for ſociety again, and the penalty whether *Sacred* or *Civil*, was but as a ſenſible mark of his Repentance.

ERRATA.

Pag. 11. *l.* 21. for jubileries, *read* jubilees. *pag.* 30. *l.* 24. *for* the *Private men r.* tho' *Private men. pag.* 31. *l. ult. for* and ſentence, *read* the ſentence.

A List

A List of the Colleges and Halls in the University of *Oxford*, with the names of their Founders, and Governours.

His Grace, James *Duke of* Ormond, *Chancellor*.

1. UNiversity College, Founded by *Alfred* King of the *West-Saxons*, in the year 872. It hath 12 Fellows, and 17 Scholars, &c. Dr. *Charlett* Master.

2. *Baliol* College, Founded by *John Baliol* and *Devorgilla* his Wife, Parents of *John Baliol* King of *Scots* 1262. It hath 12 Fellows, 14 Scholars, besides 10 *Scotch* and several other Exhibitioners. Dr. *Maunder* Master.

3 *Merton* Coll. Founded by *Walter de Merton* Lord High Chancellor of *Engl.* and Bish. of *Rochester*, 1274. hath 19 Fellows, 14 Schol. *&c.* Dr *Lydel* Warden.

4 *Exeter* Coll. Founded by *Walt. Stapleton* Bishop of *Exeter*, 1316. It hath 23 Fellows, *&c.* Dr. *Painter* Rector.

5 *Oriel* Coll. Founded by King *Edw.* II. 1337. It hath 18 Fellows, 12 Scholars, *&c.* Dr. *Royse* Provost.

6 *Queens* Coll. Founded by *Rob. Eglesfield* B. D. 1340. It hath 15 Fellows, besides

other Students of the Foundation, Dr. *Halton* Provost.

7 *New Coll.* Founded by *William* of *Wickham* Bishop of *Winchester* and Lord High Chancellor of *Engl.* 1375. hath 70 Fellows, 10 Chaplains, 3 Clerks, 16 Choristers, *&c.* Dr. *Beeston*, Warden.

8 *Lincoln* College, Founded by *Rickard Flemming* Bishop of *Lincoln*, 1420. It hath 15 Fellows, *&c.* Dr. *Adams* Rector.

9 *All-Souls* College, Founded by *Henry Chicheley* Archbishop of *Canterbury*, 1437. It hath 40 Fellows, besides Chaplains, Clerks, and other Servants of the foundation, the Honourable Dr. *Finch* Warden.

10 *Magdalen* Coll. founded by *William Wainfleet* Bishop of *Winchester*, and Lord High Chancellor of *England*, 1459. It hath 40 fellows, 30 Scholars, besides Chaplains, Clerks, Choristers, and Servants, Dr. *Hough* Lord Bishop of *Oxford* President.

11 *Brasen-Nose* College, founded by *William Smith* Bishop of *Lincoln*, and *Rich: Sutton* Esq; 1515. It hath 20 fellows, besides Scholars and Students of the foundation, Dr. *Mear* Principal, and Vice-Chancellor.

12 *Corpus Christi* Coll. founded by *Rich. Fox* Bishop of *Winchester*, and Lord Privy Seal, 1516. It hath 20 fellows, 20 Scholars, with Chaplains, Clerks, *&c.* Dr. *Turner* President.

13 *Christ-*

13 *Christ-Church* Coll. founded by King *Henry* the eighth, 1549. It hath 8. Canons, 100. Students, besides Chaplains, Choristers, &c. Dr. *Aldrich* Dean.

14 *Trinity* Coll. founded by Sir *Tho. Pope*, 1555. It hath 12. Fellows, 12. Scholars, and other Students, Dr. *Bathurst* President.

15 St. *Johns* Coll. founded by Sir *Thomas White* Merchant-Taylor of *London*, 1557. It hath 50. Fellows, &c. Dr. *Levins* Presid.

16 *Jesus* Coll. founded by Queen *Elizabeth*, 1572. It hath 16. Fellows, 16. Scholars, and other Students, Dr. *Edwards* Principal.

17 *Wadham* Coll. founded by *Nicholas Wadham* and *Dorothy* his wife, 1613. It hath 15. Fellows, 15. Scholars, &c. Dr. *Dunster* Warden.

18 *Pembroke* Coll. founded by *Thomas Teisdale* Esq; and *Rich. Whightwick* B. D. 1620. It hath 15. Fellows, 11. Scholars, &c. Dr. *Hall* Lord Bishop of *Bristol* Master.

HALLS.

1 *Gloucester-hall*, was founded by the founder of *St. Johns* College, Dr. *Woodroff* Principal.

2 *St. Edmund-hall*, founded by *St. Edmund* Archbishop of *Canterb.* Dr. *Mill* Principal.

3 *St. Alban-hall*, founded by the Abbot of *St. Albans*, Dr. *Bourchier* Principal.

4 *Hart-*

4 *Hart-hall*, founded by the founder of *Exeter* College, Mr. *Thornton* Principal.

5 *New-Inn hall*, founded by the founder of *New College*, Dr. *Baily* Principal.

6 *St. Mary-hall*, founded by the founder of *Oriel* College; Mr. *Wyat* Principal.

7 *Magdalen-hall*, founded by the founder of *Magdalen* Coll. Dr. *Adams* Principal.

Magiſtrates in the Univerſity of *OXFORD.*

Chancellor, *James* Duke of *Ormond.*
Vice-Chancellor, Dr. *John Mear.*

Pro Vice-Chancellors.
- Dr. *Fitz-Herbert Adams.*
- Dr. *Roger Maunder.*
- Dr. *Arthur Charlett.*
- Dr. *Thomas Dunſter.*

Proctors

Mr. *Charles Sloper* of *Pembroke* College.
Mr. *Griffith Davies* of *Jeſus* College.

Profeſſors

Professors in the University of OXFORD.

King's Professor of Divinity, Dr. *William Jane.*

Margaret-professor of Divinity, Dr. *Thomas Sykes.*

Hebrew and Arabick Professor, and Library Keeper, Dr. *Tho. Hyde.*

King's Professor of Greek, Dr. *William Levins.*

King's Professor of Law, Dr. *Thomas Bourchier.*

King's Professor of Physick, Dr. *John Lasse.*

Savilian Professors, { In Geometry Dr. *John Wallis.* In Astronomy Dr. *Dav. Gregory*

Camden-professor of History, Dr. *Charles Aldworth.*

Professor of Chymistry, Dr. *Edw. Hannes.*

Botanick-Professor, Mr. *Jacob Bobart.*

Musick-professor, Mr. *Richard Goodson.*

A list

A list of the Colleges and Halls in the University of *Cambridge*, with the Names of their Founders and Governours.

His Grace, *Charles* Duke of *Somerset*, Chancellor.

ST. *Peters* Coll. was founded by *Hugo de Balsham* Prior of *Ely*, in the year 1256 There are in it 22 fellows, besides Scholars, &c. Dr. *Beaumont* Master.

2 *Clare* Hall, was founded by *Richard Badow* 1326. and afterwards Rebuilt by *Elizabeth*, grand-child to *Edward* the First, second daughter and co-heir of *Gilbert* Earl of *Clare*; there are in it 18 fellows, &c. Dr. *Blyth* Master.

3 *Pembroke* Hall, was founded in the year 1343. by *Mary de St. Paul* Countess of *Pembroke*, the number of fellows in it is uncertain, Dr. *Brown* Master.

4 *Corpus christi* or *Bennet* College, was founded by *Henry* of *Monmouth*, sir-named *Torto Collo*, 1351. there are in it 12 fellows, &c. Dr. *Stanley* Master.

5 *Trinity* Hall, founded by *William Bateman* Bishop of *Norwich* 1350. It hath 12 Fellows, 14 Schollars, &c. Dr. *Oxenden* Master.

6 *Gon-*

6 *Gonvill* and *Caius* Coll. was founded in the year 1348. by *Edmund de Gonvill*, and afterwards in 1557. *John Caius* was made a Co-founder, it hath 26 Fellows, besides Scholars, &c. Dr. *Brady* Master.

7 *Kings* College was founded 1441. by *Henry* the Sixth. It hath 70 Fellows and Scholars, Dr. *Roderick* Provost.

8 *Queens* Coll. was founded in the year 1448. by *Margaret Andegavensis* daughter of *Reiner* Duke of *Anjou*, there are 19 fellows, 17 Scholars, &c. Dr. *James* Master and Vice Chancellor.

9 *Catherine-Hall*, was founded 1475. It hath 6 Fellows, &c. Sir *William Dawes* Master.

10 *Jesus* Coll. was founded in the year 1426. by *John Alcock* L. L. D. Bish. of *Ely*, there are in it 16 Fellows, besides Scholars, &c. Dr. *Saywell* Master.

11 *Christs* Coll. founded by *Margaret* Countess of *Richmond* and *Derby*, 1505. there are in it 13 fellows, &c. Dr. *Covel* Master.

12 *St. Johns* Coll. was founded by *Margaret* Countess of *Richmond* and *Derby*, Mother of King *Henry* the *7th*. It hath 52. fellows, 92 Scholars, &c. Dr. *Gower* Master.

13 *Magdalen* Coll. was founded in 1519. by *Edward Stafford*, the last Duke of *Buckingham* of that name; there are in it 15. fellows, &c. Dr. *Quadring* Master.

14. *Trinity*

14 *Trinity* Coll. was founded in the year 1546. by King *Henry* the 8*th*. there are in it 60 fellows, 4 Conducts, besides Scholars, &c. The Honourable Dr. *Montague* Master.

15 *Emanuel* Coll. was founded 1584. by *Sir Walter Mildmay* Chancellor of the Exchequer, and encreased by Queen *Elizabeth* and other Benefactors. There are 14 fellows, &c. Dr. *Balderston* Master.

16 *Sidney Sussex* Coll. was founded in the year 1598. by *Frances Sidney* Countess of *Sussex*. It hath 13 fellows, &c. Dr. *Johnson* Master.

Professors in the University of *CAMBRIDGE*.

Dr. *Beaumont* Regius Professor.
Dr. *Gower* Margaret Professor.
Dr. *Smolt* Casuistical Professor.
Dr. *Oxenden* Professor of Law.
Dr. *Brady* Professor of Physick.
Dr. *Newton* Mathematical Professor.
Dr. *Stubbs* Hebrew Professor.
Dr. *Luke* Arabick Professor.
Mr. *Joshua Barns* Greek Professor.

FINIS.

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